

Religious

Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XV.

MISCELLANEOUS.

MR. WIRT'S LETTER.

The following letter from the Hon. Wm. Wirt, late Attorney General of the United States, to the *Rev. John Breckenridge*, enclosing \$50 to promote the cause of Sunday Schools, is filled with sentiments which all good men approve, and which ought to be written on the hearts of the people. The letter was read at the late meeting in behalf of the American Sunday School Union, held in the city of Washington.

Washington, Feb. 16, 1831.

DEAR SIR,—

I regret that it is not in my power to be with you this evening, that I might have united my humble efforts with those of our fellow citizens who will be present, in advancing this great, and, as I believe it, Heaven-directed cause.—That "Liberty and Learning lean on each other for support," is a truth which has long been known to the wise, and of which we are all becoming convinced by fearful experience. It has been the ignorance of the people which has so long enabled tyrants to hold the world in chains; and they have never failed to burst them asunder whenever light has broken in strongly upon them. But if they are permitted to relapse into ignorance and its natural attendant, grovelling vice, tyrants will rise again, under the name of patriots, and we shall see the world re-plunged into Gothic darkness and despotism. It is not in the nature of things, that a popular government can long subsist, except among an enlightened and virtuous people; nothing else can shield them against the designs of wicked and intriguing politicians, who always come in the name and garb of patriotism, and, calling themselves friends of the people, cheat them to their ruin. Every effort, therefore, to enlighten the people, deserves the zealous support of every genuine friend of liberty; and I hail, with unaffected joy, the ardor with which this great and philanthropic plan has been every where received. Viewed in a temporal and political light, merely, it deserves the strongest support from all who wish the continuance of our free and happy institutions at home; and when we see the effect that our example is producing on the world, the motive for our exertions rises to a far loftier and nobler sentiment. It is the cause of man throughout the world; and who is there so poor and sordid of spirit, as to think only of himself, when the

great question is, whether *this earth* shall be inhabited by enlightened and virtuous freemen, erect and firm on the basis of independence, or by hordes of ignorant, grovelling and prostrate slaves, hugging their chains and licking the dust from the feet of their oppressors?

But in connexion with these great temporal benefits, your society has a still higher and holier aim—spreading the light of the Gospel, and advancing the kingdom of the Redeemer. In relation to the world at large, I believe that public virtue has no solid basis, but in Religion. I mean by public virtue, that which impels a man, in all his public acts, to look solely to the good of his country, without any view of personal aggrandisement. I believe that the Fathers of our revolution were, for the most part, such men. A great crisis called them out, and the common danger, as well as the common hope, supplied a great motive of action—which held them together, and directed their united efforts to the liberation of their country. But that crisis once passed, and the object achieved, the natural passions of man came into play, and then came personal ambition, with all its disastrous retinue of faction, intrigue, injustice, barbarity, slander, contention and strife, until our whole country presents a scene from which every honest and peaceable man recoils, without a ray of hope, except from the power of the Almighty. Private vice always keeps pace with public immorality. Principles and manners descend naturally from those who occupy distinguished places, to those who dwell in the humbler walks of life. This is an admitted truth in monarchies, and we have had experience enough to know, that it is extensively true in republics. One distinguished man is able to corrupt a whole neighborhood by his example and machinations; and the sphere of his pernicious influence becomes enlarged, in proportion to the eminence to which he has risen.—The only correction is that which you seek to apply, and the plan is laid in the profoundest wisdom. Begin at the other end of society, with the rising generation, in the humbler walks of life. Plant in them the seeds of that Gospel, to whose power the world of civilized man bears evidence, and you raise up a great antagonist principle which will overwhelm corruption, though seated on high. The people in truth hold the upper place among us. They are the spring-head, the natural fountain of all power. Purify the fountain and its streams will be pure. And what is there so efficacious, nay, what is there that has any power at all to

produce such an effect, but the Gospel of the Redeemer carried home to the heart by his spirit. Mere human virtue is a cheat—a scintillation at best, which we see continually extinguished by temptation. It has no power to resist the call of selfish ambition, and the tissue of vile means and agents which such an ambition never fails to employ. It may make a shew in public; but it has no power to resist the temptations which solicit the passions of man in private, and which have already poisoned all the springs of moral action among us. Nothing less than the living conviction of an ever present God, before whom we are acting and thinking and speaking, and that we have a future state of never-ending existence, dependant on his approbation, can impose a moment's restraint on the indulgence of human passion: and nothing can reconcile man to such a restraint, but the formation of a new spirit within him, which will convert that restraint into liberty and privilege, and make the service of God his highest happiness, here, as well as his only sure hope, hereafter. This is the spiritual work of the Gospel of the Redeemer, which has brought life and immortality to light, and furnished to man a motive and a spring of action, which enables him to tread the earth and all its vile pursuits beneath his feet, in the contemplation of that immortality to which he is hastening. With these sincere and deep convictions on this subject, it is delightful to anticipate the change that will, in all human probability, be wrought by this great and magnificent scheme of Sabbath Schools, in the rich and populous valley of the Mississippi. It is happy to see that there is nothing sectarian about it, but that the whole christian church unites in its advancement. And it is not less happy to see that the narrow spirit of political party, or of temporal dominion to the church, has no concern in this case: that the great objects in view are of universal concern, the diffusion of light and knowledge, and the deep and wide dissemination of that pure religion, without which human virtue degenerates into an empty show, or a hypocritical instrument of ambition. That this truly noble and benevolent plan may be placed under wise and judicious direction, that it may be crowned with success by Him who alone has power so to crown it, and that the kingdom of the Redeemer may come, is the fervent wish and prayer of

Your fellow-citizen,
WM. WIRT.

The REV. MR. BRECKENRIDGE.

CAUTIONS TO CHRISTIANS IN A REVIVAL.

Do not encourage that anxious sinner to remain impenitent.

I know you are ready to say, we are so far from wishing to encourage the unregenerate in their sins, that we earnestly pray for their conversion. Then take heed to what I say, for there are many ways in which you may inadvertently encourage his continued impenitence.

1. By expressing unqualified joy to see him anxious about his soul.

This has a tendency to make him feel secure

in his present condition. When he sees that you feel thus joyful, he will think that he is almost sure to be converted at some future time. Consequently he will feel less anxious, and make less effort to secure his present reconciliation to God. It may be very proper for you under some circumstances to tell the anxious sinner that you rejoice to see him in this state of mind. But you should always do it in such a way that he can not fail to see that you rejoice with trembling lest he should after all fail of heaven.

2. By telling him that he is in a good way.

This is not true. He is still in the way to hell. He is still in a very bad way. He is disobeying God's law, rejecting the Saviour's mercy, and grieving the Holy Spirit. He is not growing better but worse. God is angry with him. His soul is in danger. He may yet sink to hell! If you tell him that he is in a good way, it may quiet his conscience, dissipate his conviction, and allay his fears. Every one ought to feel safe, so long as he is in "a good way."

3. By telling him to persevere.

He is going wrong, if he perseveres—he will continue to go wrong. He is now going in the way of rebellion against God, if he perseveres, he will continue to rebel. He is departing from God, and Christ, and hope, and heaven, if he perseveres, he will depart farther still. He is going on in the road to hell, if he perseveres long enough his feet will take hold on death. He had much rather persevere in his present rebellious anxieties, and his self-prescribed method of seeking God, than to turn, and retrace his steps, and become immediately reconciled to God. You should never tell that man to persevere, who is already going wrong. You should point him to the right way, and urge him to turn it without delay. Anxious sinners love to persevere, in their unsubmitting anxiety, because it affords them some relief to a troubled conscience, while they still retain all their opposition to God, to his law, and to the plan of salvation through Christ.

4. By telling him that you were under conviction much longer than he has been.

The inquiring sinner is prone to copy the experience of professing Christians. He thinks that he must pass through the same stages of religious feeling that are noticed in the experience of some distinguished Christians, who were long under distressing conviction before they submitted to God. He is very willing to continue in this state, because it affords ample scope for self-righteous efforts, and a seeming pretext for neglecting the immediate surrender of his heart to God. When experienced Christians, therefore, tell the inquirer that he has not yet been anxious so long as they were, before they experienced the light of God's countenance, they do it to comfort him, and to encourage him to "persevere." He consequently feels comforted, and perseveres in sin! However trying it may be to Christians, however distressing it may be to the anxious inquirer, still it is their duty to strip him as far as possible of all his false comforts, and to drive him out from all his refuges of lies—to show him that there can be no true comfort, no safe refuge but in Christ. The remark on which I am animad-

verting, is as injudiciously made, as it is kindly intended. Such is the strength of human depravity, such the sinner's unwillingness to comply with the terms of proffered mercy, that so long as he can find comfort in any other source, so long as he can find even an imaginary shelter, he will not flee to Christ for consolation—will not shelter himself under the Rock of ages. I have other remarks to offer on this subject, but will defer them for a future number. Remember then, Christian friends! what I say, Do not encourage that anxious sinner to remain impenitent.—*N. Y. Evang.*

DOUGLASS ON PRAYER.

The following passages are from a late work of Mr. Douglass, the able and ingenious author of the History of Enthusiasm, which has commanded such general admiration.

Believers to pray for Ministers.

Believers in a congregation have a great duty to perform. They ought never to hear a sermon without praying before it, that the preacher may be abundantly taught of the Holy Spirit, that God would put suitable words into his mouth, and bring those words with power to the hearers' hearts. Believers should pray with the minister while he is preaching, listen in the attitude of prayer as well as of faith, and they should pray after the speaker has ceased, that the seed sown may strike root upon good ground prepared by the Holy Spirit, to yield some thirty, some sixty, some an hundred fold.

Ministers should seek the aid of Prayer.

It is the duty of ministers above all things, to seek the aid of the prayers of the believers among their congregation, not in a general way, by merely recommending it, but by pressing it upon them in private as well as in public, always inculcating that it is by the prayer of the people that the ministers are strengthened for the work, that souls are won to Christ and redeemed from destruction, and that religion flourishes or decays according as supplications and thanksgivings are poured out or restrained before God. How earnestly does St. Paul seek for the prayers of his converts; he is not content to pray without ceasing for them; he urges them again to be urgent in their intercessions for him, and to their supplications he attributes his deliverances and his success.

Benefits of a Revival.

Thus, the abundant outpouring of the spirit of prayer would give a new life to whatever congregation should perceive, that, without divine aid nothing can be done, and that if prayer is withheld, the copious effusions of the divine Spirit will be withheld also. Then would they know that God was with them of truth, that the written word was but the sword of the Spirit, and that the sword wielded by an Almighty arm, was triumphing over all opposition and proceeding from victory to victory. Neither would these blessed effects be confined to the congregation in which it rose; others would hear that God was accompanying the word spoken with a divine energy. New hopes would spring up; and with hope, prayer, and confidence would revive; all would be waiting

upon God, looking up on high for those reviving showers of grace that were about to descend upon the thirsty and parched land. The ministers of the Gospel, however eminent in gifts at the present time, would appear endued with new power from above, more amply furnished for every good word and work, and having an effectual door opened to them, and ever kept open and more widely opened by the increasing spirit of waiting upon God, and by the abundance of petitions and thanksgivings that were daily presented to Him. By the fervency of prayer, new ministers, of high and diversified attainments, would be thrust forth to the work of the Gospel; new Calvins and Luthers, nay, even another Paul and another Apollos; for the promise stands fast, that, in the latter days the weakest Christian shall be as David and David as an angel of the Lord. Had we the prayer without ceasing of the Apostles and their converts, these would bring back to us the graces of the apostolic times; nay more, they would open out to us the glory of the latter day.

ANECDOTE OF DR. PAYSON,

Extracted from the Memoir of Rev. Edward Payson, D. D.

The following recounter with a lawyer of Portland, who ranked among the first in the place for wealth, and was very fluent withal, will serve to show Mr. Payson's insight into character, and his power to mould it to what form he pleased; and at the same time prove, what might be confirmed by many other instances, that his conquests were not confined to "weak women and children."

A lady, who was the common friend of Mrs. Payson and the lawyer's wife, was sojourning in the family of the latter. After the females of the respective families had interchanged several "calls," Mrs. —— was desirous of receiving a formal visit from Mrs. Payson; but to effect this, Mr. Payson must also be invited, and how to prevail with her husband to tender an invitation was the great difficulty. He had been accustomed to associate experimental religion with meanness, and, of course, felt or affected great contempt for Mr. Payson, as if it were impossible for a man of his religion to be also a man of talents. He knew by report something of Mr. Payson's practice on such occasions, and, dreading to have his house the scene of what appeared to him a gloomy interview resisted his wife's proposal as long as he could, and retain the character of a gentleman. When he gave his consent, it was with the positive determination, that Mr. Payson should not converse on religion, nor ask a blessing over his food, nor offer a prayer in his house. He collected his forces, and made his preparation, in conformity with this purpose; and when the appointed day arrived, received his guests very pleasantly, and entered at once, into animated conversation,—determined, by obtruding his own favorite topics to forestall the divine. It was not long before the latter discovered his object, and summoned together his powers to defeat it. He plied them with that skill and address, for which he was remarkable; still for some time, victory inclined to neither side, or

to both alternately. The lawyer, not long before, had returned from Washington City, where he had spent several weeks on business at the Supreme Court of the United States.—Mr. Payson instituted some inquiries respecting sundry personages there, and among others the Chaplain of the House of Representatives.—The counsellor had heard him perform the devotional services of that assembly. "How did you like him?" "Not at all; he appeared to have more regard to those around him, than he did to his maker." Mr. Payson was very happy to see him recognize the distinction between praying to God, and praying to be heard of men; and let fall a series of weighty observations on prayer, passing into a strain of remark, which, without taking the form, had all the effect, on the lawyer's conscience, of a personal application. From a topic so unwelcome he strove to divert the conversation; and, every few minutes, would start something as wide from it, as the east is from the west. But as often as he wandered, his guest would dexterously and without violence bring him back; and as often as he was brought back, he would wander again. At length the trying moment which was to turn the scale, arrived.—The time for the evening repast had come; the servant had entered the parlor with the provisions; the master of the feast became unusually eloquent, resolved to engross the conversation, to hear no question or reply, to allow no interval for "grace," and to give no indication by the eye, the hand, or the lips, that he expected or wished for such a service. Just as the distribution was on the very point of commencing, Mr. Payson interposed the question—"What writer has said—The devil invented the fashion of carrying round tea, to prevent a blessing being asked?" Our host felt himself "cornered;" but, making a virtue of necessity, promptly replied—"I don't know what writer it is; but if you please we will foil the devil this time:—Will you ask a blessing, Sir?" A blessing, of course was asked; and he brooked, as well as he could, this first certain defeat, still resolved not to sustain another by the offering of thanks on closing the repast. But in this, too, he was disappointed. By some well timed sentiment of his reverend guest, he was brought into such a dilemma, that he could not, without absolute rudeness, decline asking him to return thanks. And thus he contested every inch of his ground, till the visit terminated.—But at every stage, the minister proved too much for the lawyer. He sustained his character as a minister of religion, and gained his point in every thing; and that too with so admirable a tact, in a way so natural and unconstrained, and with such respectful deference to his host, that the latter could not be displeased, except with himself. Mr. Payson not only acknowledged God on the reception of food, but read the scriptures and prayed before separating from the family; and did it, too, at the request of the master—though this request was made, in every successive instance, in violation of a fixed purpose. The event of this disappointment, however, eventually became the occasion of his greatest joy. His mind was never entirely at ease till he found peace in believ-

ing. Often did he revert, with devout thankfulness to God, to the visit which had occasioned his mortification; and ever after regarded, with more than common veneration and respect, the servant of God, whom he had once despised; and was glad to receive his ministrations, in exchange for those on which he had formerly attended.

A CHRISTMAS GIFT.—NO. I.

From the inside of a Roman Catholic College!

We received this week an interesting communication, addressed to a clergyman, and furnished by him for publication in the Evangelist. As this communication is too long for insertion in this week's paper, we have divided it into several numbers.—*N. Y. Evan.*

DEAR SIR.—When I had the pleasure of seeing you some time since, I promised you I would write for your use, as you earnestly requested it, an account of the regulations of the Catholic college, at Georgetown, District of Columbia, as they existed when I was there in 1814—15, and also of some of the doctrines and practices of the Jesuits, under whose superintendence the college was, and I suppose still is. Conformably to my promise, I now send you that account. In doing so, I would beg to be understood, as having a higher object in view, than that of gratifying curiosity merely, or of wounding, unnecessarily, the feelings of those whose principles and practices I condemn.

1st. One of the rules of the college, above alluded to, required the parent or guardian, who sent children there, to agree that his children should be compelled to obey all the regulations of the college. * * *

2d. Another rule of the college, made it the duty of the clerk of the same, (and he faithfully executed it,) to inspect, seal up, and put into the office, such letters only as were compatible with the wishes and views of the Catholics; and, also, to open and read every letter sent to the children, and to withhold from them such as might have a tendency to confirm them in their protestant views, or convince them of the error of Popery! I am aware of the crime of bearing "false witness," and of my being liable to a heavy fine, besides eternal disgrace, if my witness here were not true. But there are too many living witnesses of these statements, for me to fear "the teeth of the law" (to use Baxter's words to Dr. Milner) will ever "rankle in" my "flesh."

In consequence of the above mentioned practice of the priests, or their agent which amounts to the same, I did not hear of the death of my poor father until some days after the letter announcing it had arrived. And then the letter was not given to me, as it contained the information that I was to return home during the vacation in the succeeding August, but the Prefect of the college communicated the painful intelligence, and after having tried to prepare the way for it by much exhortation, added, that I "ought rather to rejoice than weep, as the principal obstacle to my being a priest was now removed!" By this time I had become a catholic, and it was known that my father, who was a protestant, did not send me to college to make

a priest of me. What will honorable catholics, and there are many such, who are not priest ridden, say to such rules and such conduct? Will any of them who have read the New Testament say, that the religion of Jesus was ever propagated in this way by him or his holy Apostles?

3. By another regulation of the college, no child was to be admitted over 13 or 14 years of age. At least, so they informed my father.— But I suspect that rule was intended to exclude only the children of *protestants*, over the specified age, as there were a number of young men there, the sons of catholics, of 18 and 20 years of age. A two fold object would be secured by this regulation, viz.: the *tree* you know is easier bent than the *tree*, and this last, if well cultivated, might exert a *pernicious* influence upon the former.

4th. A fourth rule made it the duty of the prefect to accompany, or send a teacher to superintend the conduct of the student who might be allowed to go outside the college enclosure. No student could transcend this precinct without certain detection, and tremendous punishment, if not specially permitted. The object of this rule may be easily learned from the preceding and subsequent parts of this narrative.

5th. The last rule of consequence that occurs to my mind, made it the duty of the clerk, or authorized him to charge the parents or guardians of the children, with a certain sum of money weekly, as *pocket money*. Over this money, (and the children were allowed no other,) the Catholics had complete control, and gave to these dear children *ginger bread* for it; or, *catholic books*, pictures, crucifixes, beads, &c. &c. if preferred. That children will prefer these last, any one may be convinced (if he wish to try an *experiment*,) by sending his child to a catholic school for one year. It is impossible for any one, who has not been an eye witness, to form any conception of the tact with which a priest will often disarm prejudice, and secure at once the esteem and love, even of his most violent opponent: I assure you they do not *appear* before those whom they wish to conciliate or proselyte with "*seven heads and ten horns*." More fascinating, amiable men in deportment, (except you impugn their doctrines or their church,) than are some of them, I never beheld.

Mr. Grassi, an Italian gentleman of great learning, was the President, and Mr. Gobert, a Frenchman, was the Prefect of this college. Attached to it, also, there were some six or eight teachers. Within the college enclosure stands a large edifice, for the accommodation of priests, bishops, and "novices," or students of catholic divinity. Under the observation of these, and having their example before them, the children daily lived. And, I will add, a people more devoted and faithful to what they believed to be their duty, or more humble and meek in appearance, never lived.—

meets in appearance, never lived.—
Under the superintendence of the above named gentlemen, the following routine of secular and religious duties were daily performed, excepting Sundays, and such other days as required additional religious ceremonies in honor of such saints as had signalized themselves in

promoting the glory of the Catholic Church,
viz:

At 5 o'clock, A. M. winter and summer, the students of the College, (in number about 110,) were required to rise; and, within fifteen minutes afterwards, all were obliged to march, when the word or sign was given by the Professor, in regular gradation, and in perfect silence, to the chapel. This room of worship was in the college, and here, the first fifteen minutes after entering, were occupied by the boys and prefect, in "saying beads" upon their knees, or repeating the Litany of the Virgin Mary. When this silent worship was over, the priest came in to celebrate mass.—The celebration of the mass occupies half an hour, during nearly all of which time we had to kneel. This brings us to 6 o'clock, at which hour the students went into the "study room" to prepare for recitations after breakfast.

after breakfast.
To our meals we had also to march in silence, and to make known our wishes by signs, unless we had permission from the prefect to speak. Immediately after dinner, we were marched again to the chapel, where we spent fifteen minutes more imploring the Virgin Mary, upon our knees, to pray for us. Just before bed-time, we were again marched to the chapel, to implore her intercession and protection, again. Thus we, *without exception*, spent daily, (unless some inexorable saint's day required more,) one hour and a quarter, mostly upon our knees in the chapel.

Your friend, **SAMUEL C. SNYDER**

BIBLE BURNT

Nelson County, (Ky.) Feb. 10, 1831.—About two miles from this place near the mouth of Cox's Creek, in Bullitt county, only a few days since, a Roman priest burned a *Bible*, that had been given to a man gratis by the Bible Society. He pronounced it corrupt, cut out the leaves, and threw them into the fire, and laid the lids back on the shelf again. This, Sir, is certainly a fact, and if you will have the priest's name, write to me, and I will give you the whole affair, names and all.—*Baptist Rec.*

BIBLES FOR FRANCE

A benevolent individual has pledged to the American Bible Society the sum of one thousand dollars on condition that nine thousand dollars more are contributed from other sources, in the course of the year 1831, for the same object. This gentleman feels deeply, and so do many others, that the present favorable opportunity ought to be improved for pouring the light of revealed truth into that country which is now in such an interesting and critical situation.

If sixty individuals only were to make themselves Life Directors of the American Bible Society by payment of \$150 each, the \$9000 required would be raised and the tenth thousand secured.

Or if *three hundred* individuals were to make themselves life members by payment of \$30 each, the \$9000 wanted would be raised.— Cannot this sum be obtained in all the United States?

PROFESSOR STUART'S REPLY

TO THE REVIEW OF HIS ESSAY.

(Continued from p. 690.)

But what is to be said of Madeira, Sherry, Lisbon, Malaga, Tenerife, etc.? Mr. Brände obtained most of them from Sir Joseph Banks' cellar, by the liberality of this gentleman. But where did Sir J. Banks obtain them? By special order, probably, from the respective places where they are shipped. But in what condition are they shipped? This is a question fundamental; and one which a chemist cannot determine in his laboratory in London, but which a practical man engaged in the wine trade, and having been on the spot must determine.

In order to get the requisite information from such a source, I addressed, a few days since, a letter to a highly respectable and intelligent friend in Boston, on whose ability and judgment to conduct the needful inquiry in an adequate manner, I could place the most entire reliance. The answer which he sent me I now lay before the public in his own words, merely using, however, the initials of the names concerned. If any one doubts respecting these, he may be put in possession of the full names, by application to me, or to Arthur Tappan, Esq., in New York. I proceed to give the extract in question.

"I called, this morning, on our most eminent wine merchant, Capt. Thomas D., who has been largely engaged in that trade for upwards of thirty years and in that time has resided in Madeira. To my inquiry 'if he ever imported any Madeira, Sherry, Port, or Lisbon Wines, without their having alcohol added to them,' he said, 'No—for they could not be carried across the ocean without fermenting and souring; and he did not believe a gallon had ever been sent to England or America in its pure state. The wine is drunk, he said, in Madeira, when it is new, without any alcohol added; but for the purpose of exportation, a large portion of French brandy is added. And now,' said he, 'since Dom Miguel has come to the throne, he has prohibited the importation of brandy, and in consequence the Portuguese have been obliged to add an inferior spirit of their own manufacture, and their wines are debased in quality, and are not to be compared with such as they sent out when nothing but the very first quality of French brandy was used.' Capt. D. assures me the wines of Portugal are or were never exported without large additions of alcohol; and he thinks that the Madeira is not so strong as our cider, when without mixture with alcohol; and that it will unavoidably ferment in its native state.

"Capt. D. further informed me, that the elder Mr. H. some years ago sent out for a quantity of Sherry wine, and ordered it to be made with the addition of only sufficient alcohol to preserve it. That wine was purchased by Capt. D., but it soured before his customers could use it, and was returned on his hands. Bottling was not resorted to; he thinks that might have preserved it for a time, as it does cider—but like cider it probably would acquire acidity in 18 or 24 months, which is notoriously the fact with the latter.

The authority of this experienced Wine Merchant is such as cannot be controverted; and he informs me the term pure wine, means not adulterated after their importation, but PURE AS IMPORTED; which with dealers is the common phraseology; and not a man is so ignorant as not to know that pure wine, means wine as it is invariably manufactured and prepared for exportation, and in distinction from the chemical preparations made and sold under the name of wines, in this country, England, &c.—in the latter of which places, more wine under the name of Port than was ever sent from Oporto in a year, is consumed annually."

My opponents may now see what ground I have to call in question their view of Mr. Brände's analysis. I have never understood the subject in a different light from that in which Capt. D. so decisively states it. And I have still further confirmation, that the views which I have entertained on this point, and which I never once suspected would be called in question are correct. Enough, indeed, appears on the very face of Mr. Brände's own statement, comparing his supposition with his first publication, to show, not that his process of analysis was incorrect, (for that I take it cannot be shown,) but that he was deceived as to the wines which he employed. It will be remembered, however, that he gave no particulars in regard to any of these, except the French wines

and one specimen of Oporto. That the others were wines which had spirit intermixed, I trust the testimony just cited will render probable, even in my opponent's view. But I have not yet done with the subject.

Two days after receiving the above letter from my friend at Boston, I received a second one on the same subject; which I take the liberty to communicate to the public in the words of the writer, merely omitting the names of individuals, excepting as designated by the initials of them.

"I was satisfied yesterday, that the wines analysed by Mr. Brände were not pure wines, i. e. the pure juice of the grape, and my reasons are as follows:

"No circumstances could give him access to so many kinds of pure wines. They could not be found in London nor in Europe at any time, unless after many years had been spent in making and collecting them; which does not appear to have been the case. It is certain from Henderson's account, [in his History of Wines,] and from that of others, that wines of some descriptions remain many years in the vats, and in large quantities, before they are exported; and all agree, who have lived in wine countries, that the brandy is mostly *fretted in*, [so they call intermixing it thoroughly, and incorporating it with the wine,] before the fermentation has ceased, although *elder brandy is often added when it is exported*, if the strength is found to be less than to make it merchantable.

"After coming to the above conclusion, I called on a wine merchant from Sicily, Mr. Joseph L., and inquired if he knew the strength of the Marsala wine sent out by his house in Sicily. He said that before brandy was added, it was 15 per cent.; and it was usual to add 8 per cent. of brandy, which brought it up to 23 per cent.; and in that condition it was usually shipped or sold. He said it was before the addition of brandy, *probably the strongest natural pure wine in the world*, from the grape, and was so esteemed, [Let the reader mark this.] I showed him Mr. Brände's tables [of the strength of wines] and he assured me that he [Mr. B.] was entirely mistaken; for having lived in Sicily he was well acquainted with the strength of the Marsala wine, and never did it when pure contain 25 per cent. of alcohol, as represented by Mr. B. I have now, said Mr. L., for the first time sent out an order for pure wine, but I have some doubt if it will not sour on the voyage.

"I afterwards saw Mr. R., who is concerned in a house at Marseilles, and from him learned, that *NEARLY OR QUITE ALL OF THE LIGHT FRENCH WINES HAVE A SMALL QUANTITY OF BRANDY ADDED TO THEM*, when they also get through the first fermentation. He says, they also add a small quantity when it is drawn off for exportation. Scarcely one kind he assured me, would bear a voyage without it had been previously reinforced with brandy. Mr. R. once lived with a merchant, who had a house in Oporto, and was by him informed, that *large additions of brandy were made to their Port wine before it was exported*.

"I again went to see Capt. D., and showed him the tables of Mr. Brände, and he assured me that he had taken what are called pure wines in London, but not the pure juice of the grape; for in the first place no person could obtain such, unless every sort was manufactured on purpose for these experiments. How impossible that would be, said he, we all know. He also said that the strength of his [Mr. Brände's] wines, proved this beyond all controversy; for if in their native state, Port, Madeira, Sherry and Marsala, average from 21 to 22 per cent., what would they be when brandy is added? That it is added, in large quantities, Capt. D. said he was assured by the makers of it is Madeira."

My friend then proceeded to remark thus:

"I came therefore to this certain conclusion:—That Mr. Brände, not being a wine merchant, nor living in a wine country, knew nothing of the manufacture of wine: and as his object was to show how much alcohol was contained in the best samples he could obtain, having done this accurately his end was answered; and no one can well doubt the correctness of his analysis. Every dealer in wines knows, that brandy must be and is added to wine before it has 20 per cent. alcohol in it."

It will now be seen more plainly still, what ground my assailants had for their confident and reiterated assertions relative to this subject. If the testimony of intelligent men, and of good character, who have long imported wines and dealt in them; who have lived where they are made, and are familiar with the whole process

of making them is not conclusive and final on this subject, I know not what it is to be final.

Prof. S. adds to the above, some quotations from a modern work on wines, by Al. Henderson, of London, to support his opinion that Mr. Brände was mistaken—or rather, that to be correct when he speaks of pure wine, he must be understood as using the language of dealers. He then remarks :

When Mr. Brände states, as we have seen above that he procured certain French wines to analyse, to which brandy could not be added, we must understand it as meaning thus much and no more, viz. that the same quantity of brandy could not be added to those wines without spoiling them, which is added to the strong wines, such as Madeira, Sherry, Port, etc. This we see to be true; for by Mr. Brände's analysis, none of the French wines mount higher in strength, than about 16 per cent. alcohol. That one, two or three per cent. of this is superadded strength, I trust will now be conceded.

Indeed it seems quite clear, that no wine in its native state is known, which is stronger than about 14 or 15 per cent; which is very little different from the best kind of Newark cider. I have long supposed that our best apples yielded as great a proportion of alcohol as grapes; and the above facts seem to make this altogether probable.

His next authorities are Professor Rafinesque, and Mr. Wm. Beastall—whose writings he quotes as to the condition of all imported wines.

The public may now judge on what kind of evidence I rest my cause. No proof that can be relied on, goes to show that wine made of fresh grapes can ever be more than one-sixth of alcohol, or about one-third of brandy.—Of course we must conclude, with Mr. Henderson, that the wines which Mr. Brände used, being of a much higher proof, were adulterated with spirit by the manufacturers.

What pure wine means, in the language of dealers, we know from the very explicit account of Capt. D. above. If the books say that Mr. Brände made use of pure wine, or Mr. B. himself says this, it means what the merchants and dealers mean. No doubt can remain that the high wines were brandied. In respect to Madeira, it is rendered quite certain by the statement of Capt. D.; and in regard to most others, equally certain by the statements of Mr. Henderson, and of Mr. I. and Mr. R.

We pass by some remarks of Prof. S. in addition to what he has said in his Essay, p. 22, *sq.* on the intoxicating power of alcohol as combined in wines, and proceed to the next head of his Reply.

The Editor of the *Observer*, in his kindness towards me, has apologized for my great mistake about Mr. Brände, because I belonged to a "Theological Seminary," where chemistry cannot be supposed to be understood. That I have been led by my error in regard to the analysis in question "to give a fanciful interpretation to the Scriptures," he asserts; but he is so lenient as to add, that he "does not think that I am to be censured for these errors." He expresses his surprise that after my error had been exposed in his columns, some of the friends of the temperance cause should still approve of my Essay, and "remain apparently blind to the bearing of these mistakes upon the argument."

I thank any man for kind feelings toward me; and have no reason to doubt that the Editor in question cherishes them; as I certainly do towards him. But I do not know whether I can fairly accept of pardon, in the case which I have just presented. The public are to judge of this. If I do not greatly mistake, the Editor, sensible, judicious, and keen sighted as he generally is, when he reconsiders the whole matter, and reflects that he has published what he has on the bare authority, (for ought that appears in his pages,) of an anonymous correspondent, (whose palpable unfairness and argumentum ad irridium ought to have rendered his assertions suspicious;) that he has done this in the midst of the mass of correcting his statements, surrounded by books and men, by chemists, and merchants who have dealt in wine; that he has done this without taking the proper pains to get at better information, and has repeated with some ex-

citement and vituperation of his opponents his assertions respecting this topic; I say when the Editor reflects on all this, I trust he will be less inclined to pardon himself than me.

I have done with this topic. I appeal to every ingenuous, judicious man in the country, whether I have been led into a gross error on the subject in debate; and whether my assailants have any just claim to treat this subject as they have done.

Let us now, for the sake of argument, reverse the whole matter, and assume the fact that they are correct. Would even this have a fatal bearing on my general argument and conclusion?

They alleged, I am aware, that it is fatal. But how is it fatal they have not been particular enough to show.

The use which they make of the matter stands thus: "The Scriptures, by your confession, allow the use of pure wines. Some of these are nearly or quite *half brandy*, as Mr. Brände's analysis of them shows. Therefore the Scriptures do not prohibit the use of *spirituous liquors*, when diluted to a like consistency." On this I remark,

1. That there is an assumption here which should be noticed; viz. that the ancient wines of Palestine were as strong as the Madeira, Port, etc. of our times. How are my opponents to establish this? Most of the kinds of wine in France, Germany, Spain, and Italy, are inferior, in point of strength, even after they are brandied, to these wines as they appear in our market. How can my assailants make it appear, that it is lawful to drink wines as strong as those of Palestine, it is lawful to drink those which are stronger? That modern art has made stronger wines than were made before such art was known, is a fact that no one who has read on this subject, and is well acquainted with it, will venture, I think, to deny. The improvements in the modes of fermentation alone, have served to effect this object in no small degree. I ask then how the fact that Prof. Brände's pure wines, (pure in the sense of the Reviewer and Editor,) might be drunk by the permission of the Scriptures, would prove that our impure wines, (for such are all in our market which are in common use,) may be lawfully drunk, which of course must contain more spirit (if they are correct) than those analyzed by Prof. Brände? But I do not wish to dwell on the subject of wines. My opponents both openly avow the *lawfulness* of drinking *spirituous liquors*, and of drinking them habitually, provided this drinking be moderate. But how does the lawfulness of drinking wine prove the lawfulness of drinking brandy, and gin, and rum? Why thus, according to the Reviewer: "If there can be such a thing as moderation in the use of pure wine, the weakest of which contains from 10 to 15 per cent of alcohol; why can there not be a moderate use of brandy and other spirituous liquors, especially when diluted with five or six times as much water?" Of course, then, according to him, no spirituous liquor can ever be forbidden, because there is none which cannot be diluted, so that it will become as weak as pure wine. This implies, of necessity, that no spirituous liquor can justly be considered as in itself deleterious in all quantities and in all degrees. On this point I am at issue with him; and on this point I appeal to all that has been said and written on this subject, these three years past, in our country; I appeal to the very nature which God has given us, and which treats alcohol as a poison; I appeal to every intelligent and ingenuous physician in the United States, or on earth; I cast my cause on the judgment of such men as Dr. Hockack, Warren, Mussey, Sewall, Mitchell, Hale, and a host of their peers, who have risen up in the most noble manner, in defence of humanity, and against the revolting and pernicious doctrine of my assailants. These men at least understand chemistry; and I trust will therefore be entitled to some respect from the Editor and Reviewer.

And since I have had occasion to mention this subject, I cannot forbear adding, that the united and unequivocal testimony of almost the whole body of the enlightened part of the Medical Faculty in our country, against the use of ardent spirits in any quantity, is one of the most laudable testimonies in favor of the cause of humanity and good morals that was ever rendered. These gentlemen have come forward and volunteered their testimony on this subject, in direct opposition to their own immediate worldly interest and emolument. As more than one half of all the diseases of our land originate from ardent spirits, so more than one half of the emoluments of physicians would be taken away, if the doctrine which they

preach were universally received. To testify then in such a case, to persevere in it, to urge it by powerful arguments, to batter down all opposition,—and all this in defiance of their own losses—does evince a regard to the interests of benevolence and humanity, which calls aloud for the most hearty approbation of every good man, and every friend of his country. I cannot withhold the public expression of my most unequivocal and hearty gratitude for their services, in the cause of humanity, their disinterestedness, their zeal for the public good, and their readiness to give their testimony when and where it may be useful.

I leave my assailants to settle their account with such men as these, when they advocate the lawfulness of the moderate drinking of spirituous liquors. I may make the appeal, which Paul once made to the Corinthian church:—“Does not even nature itself teach that it is a shame to advocate such a doctrine, at a time like this?

2. I have one more remark to make on the reasoning in question, viz. on the attempt to prove the lawfulness of drinking spirituous liquors, because Mr. Brände's *pure* wine contained so much alcohol. That is, that the ancients did not usually drink their wines (as they are drunk in our country) without being reduced. It was the common practice of the Greeks to reduce them. Pure wine was offered to the gods; but to drink wine unmixed was held disreputable; and those who were guilty of such excess, were said to act like *Scythians* (*episkuthizai*). To drink even equal parts of wine and water, (half and half, as we say), was thought to be unsafe; and in general, the dilution was more considerable. It varied, according to the taste of the drinkers and the strength of the liquor, from one part of wine and four of water, to two of wine, and four or five parts of water. The last was the favorite mixture, i. e. two sevenths of wine and five sevenths of water.

Homeric states the dilution of Maronine wine to be with 20 measures of water; and Hippocrates directs that not less than 25 parts of water be added to one part of Thasian wine. This shows what the “father of medical science” thought on the subject of temperance. But what sort of brandy and water would it be, if mingled in the like proportion with regard to strength? I could almost give my consent, along with my assailants, to such brandy-drinking as this.

The Romans, at their feasts, made use of both boiling water and ice water (just as suited the pleasure of the guests) mingled with their wines. So Juvenal speaks of the waiter at the table, on these occasions, as being *calidæ gelidæque minister*, i. e. the waiter for hot and cold water, Sat. V. So Lucian, in describing the Greek feasts, says, that “wine was set on the table, *καὶ αὐτὸν εἴσωντες καὶ πεκτρων καὶ θερμον*, and water made ready, both hot and cold,” (in Asino. 7.) See Henderson as quoted above, p. 98 seq.

But was the dilution of wine practiced among the Greeks? I answer, yes: for we may gather this clearly from what Wisdom says, in the invitation made to her guests, Prov. ix. 2, 3. There she states, that she has “killed her beasts, and mingled her wine,” and thus “prepared her table.” In vs. 3, she invites to “eat of her bread, and drink of the wine which she has mingled.” That the mingling here was with water or milk, seems to be clear from the nature of the case; for Wisdom surely did not invite her guests to a drunken-bout, which must be supposed if we understand undiluted wine here. These texts are to be compared with Cant. v. 1, where the spouse says, “I have drunk my wine with my milk;” and with Is. lx. 1, where “every one that thirsteth” is invited to “come and buy wine and milk.”

The very nature of these references shows what the habitual custom of drinking wine was, among respectable Hebrews, viz. that they drank it diluted, and more commonly diluted with milk. This would go far towards preventing its tendency to intemperance.

Can my opponents now, who most plainly have never studied this subject, and who make their assertions at hazard, justly argue from such drinking wine as this in ancient times, to prove the lawfulness of drinking ardent spirits at the present day? If they can, I am unable to see it.

If they say that there were those among the Greeks, Romans and Hebrews, who drank wine *undiluted*, I acknowledge it. But such were drunkards; and I trust that my assailants themselves are not prepared to argue the lawfulness of it from such examples.

Where, after all then, is there room here for the triumphant exultation of the Reviewer and Editor, even on the ground that Prof. Brände's wines were pure? How is it fatal to my whole argument, as they have both so confidently and repeatedly asserted? They will pardon me, if I abide by my *Essay*, so far as their objections are here concerned. And surely they will now pardon me for still adhering to my belief, that Mr. Brände did not analyze pure Madeira, Sherry, etc. i. e. pure in the sense in which they state.

(To be continued.)

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 2, 1831.

REVIVAL IN NEW-HAVEN.

The friends of the Redeemer will no doubt be glad to learn from time to time, the progress of the revival in this city. The days of miracles are past, when God by his Almighty power, wrought wondrous things, in order that we who live in these latter days might believe. We are not permitted now to see the Holy Ghost descending like a dove, or hear the noise like a rushing mighty wind, when He fills the place. Yet we as firmly believe as if we did, that “Jesus being by the right hand of God exalted, and having received of the Father the power of the Holy Ghost, he hath shed forth this, which we now see and hear.”

We can make no estimate of the number who have closed with the offers of salvation. But whenever an invitation is given for the young converts and the anxious sinner to assemble, we can see them flocking together, in reality, “like a cloud and as doves to their windows;” and no place less than the body of our largest churches, with seats in the aisles, can accommodate the crowd.

The revival in College is still a subject of prayer. Those who are watching its progress begin to count the number that is left.

For the Religious Intelligencer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

No. 2.

The American Board of Commissioners for Foreign Missions has now been in existence twenty years, having been organized in the year 1810. The history of its origin is well known. Four members of the Theological Seminary in Andover, having devoted their lives to the propagation of the gospel among the heathen, sought advice of their fathers in the ministry, convened in an ecclesiastical body, as to the best mode of accomplishing their design. This occasioned the appointment of the Board. But it will scarcely be believed, twenty years hence, that not one leading minister in our churches appears then to have conceived the possibility of obtaining funds enough in this country, to warrant the sending of these four young men to the heathen, without some foreign guarantee! One of the first measures, therefore, after the formation of the Board, was the deputing of one of the young men to England, to ascertain, among other things, whether he and his brethren could be supported for a time, if necessary, by the London Missionary Society.

Meanwhile an effort was made to raise funds in this country, which succeeded beyond expectation; and

five missionaries embarked in 1812 for India, at the expense of the American churches.—These have since been followed into the heathen world by not less than EIGHTY preachers of the gospel, sent forth by the same Board; of whom about sixty are now in the field. The number of persons sent out as physicians, printers, schoolmasters, etc. besides females, is at least equal to that of the preachers. The whole number of missionaries, and of assistant missionaries male and female, now in foreign service, and dependent on funds placed at the disposal of the Board for their support and means of usefulness, is two hundred and thirty-four.

Such has been the increase of laborers, in the twenty years since the organization of the Board,—slow, if compared with the wants of the immense generations of benighted men, two thirds of whom have passed into eternity since the Board was instituted—rapid, however, if compared with the most sanguine expectations of the first movers in this holy enterprise.

But what have been the beneficial results of this enterprise?

1. *Has there not been a most salutary reaction upon the churches at home?* Could the churches have employed eighty-five of their sons more to their own spiritual advantage? And, in point of fact, would the funds, which have been expended on foreign missions, have been employed usefully for ourselves, if they had been withheld from the heathen? Has all that has been given for foreign missions, been a mere subtraction from the consecrated wealth of our churches—a mere diminution of their means of doing good at home—a mere exportation, without consequent income? Far, very far otherwise. What these missionaries have accomplished among the heathen, what they have written about the heathen, and what they have suffered for Christ, have been sending, all the while, an invaluable influence through our land. It is capable of being shown with certainty, that our churches are better supplied with ministers, that there are more candidates for the ministry, and more persons preparing for the sacred office, than there would have been, if we had kept all our ministers at home. The same investigation would show, too, that we contribute more for the circulation of Bibles and Tracts, and for the establishment of Sabbath-schools, and for the institution of Domestic Missions, than we should do, in case none of our wealth was devoted to foreign missions. Indeed, it is the record of history, that missions to the heathen *led the way*, in the benevolent operations of the day. It was so in England—it was so in this country. With them, also, commences the history of our modern revivals. These rose with foreign missions, and have been increasing in power and glory, as missions have been extending among the heathen. And who can tell how much of that divine influence, which is now blessing our churches so marvellously, is connected with our performance, though imperfect, of our duties to the heathen? “He that watereth, shall be watered also himself.”

This reaction of foreign missions upon the church-

es at home, is too often forgotten by missionaries and their patrons. The voice of Gordon Hall and of Pliny Fisk has been more extensively heard in their native land, coming from the plains of India, or the mountains of Palestine, than it would have been from any part of their own country; and the Sandwich Islands mission has been worth many times more to our churches, than it has cost them.

The influence, which our missions have exerted upon the heathen world, will form the subject of the next paper.

I only add, that our churches cannot afford to do without foreign missions; and it is a fearful experiment to suffer them to decline. We may thus be letting go of the sheet-anchor of our spiritual prosperity. Regarding only our own religious welfare, and the success of those institutions which are designed chiefly for our own benefit, the Providence of God evidently calls upon us to extend our foreign operations. The more we export of our religion, the more we shall have at home. Here we may scatter, and yet be enriched. Here, if we withhold more than is meet, it tendeth to poverty. The more missionaries we send abroad, the more ministers we shall have at home. Our domestic missionaries will keep pace with our foreign missions. The gospel will rise in our estimation with our efforts to send it to all nations, and our disposition will increase to make efforts and submit to self-denials to sustain it among ourselves. And as no command in the decalogue is plainer, or more binding, than that to publish the gospel to the heathen; as none comes to us with a higher sanction, and none (I had almost said) with such affecting motives to obedience;—we may well regard the duty and the interest of churches and individual Christians as eminently harmonising in missions to the heathen.

For the Religious Intelligencer.

THE BIBLE CAUSE.

The General Supply.

Those “Auxiliary Bible Societies” which have not yet reported to the parent Institution, the supply of their respective districts, are requested to make such returns as early as possible, in order that they may be used in preparing the Annual Report. Two or three counties in Massachusetts, as many more in Connecticut and in the state of New York, are not yet reported as supplied.—Most of the states at the West and South, have many counties from which no returns have been made. The fullness or barrenness of the next Report, as respects the “General Supply,” must depend on such returns as have been solicited. Officers of Auxiliaries, and Bible Agents will confer a favor on the Parent Society, by any assistance which they may render in furnishing information as to the supply of their respective fields of labor. Any returns which shall be made as late as the 20th of April, will be of service, though they would be more useful at an earlier period.

J. C. BRIGHAM, Sec. Cor. of A. B. S.

More help for the Valley of the Mississippi.—At a recent public meeting in Worcester, Mass. it was resolved to raise five thousand dollars within that county, in aid of Sabbath Schools in the Valley of the Mississippi. This is noble.

LETTER FROM MR. BREWER.

A letter from the Rev. J. Brewer, to one of the proprietors of the Boston Recorder, dated at Smyrna, Jan. 4th, 1831.

DEAR SIR.—We have not for many months had any intelligence from the Missionaries to Armenia. From Beyroot, we have fresh accounts of the probable death of Asaad Shidiak; and from the banished Jewish Christians at Cesarea, we learn that John Baptist in the prosecution of his zealous labors, holds frequent conferences on the Christian religion with a Turk of high rank, for whom he solicits a copy of the Scriptures. In this place, Rev. Mr. Lewis had nearly got into operation, through the aid of a hopeful Italian Jew, a school for Jewish youth; but the Chief Rabbi taking the alarm, prevented it. A little Jewish girl comes daily to take lessons in needle-work and reading from Mrs. Lewis; and it is truly delightful to see how happily she seems to rest under a Gentile wing. A few young Jews come privately also to receive instruction of Mr. L., who I trust, may yet, by acts of kindness, find his way to the hearts of many a poor prejudiced Israelite. As a specimen of his manner, I will mention what occurred a few days since. As we were walking together through Turktown, we found ourselves a little at fault, and requested a young Jew whom we met to set us right. We had not proceeded far, when we came to a large enclosure in which a few ancient columns are standing, and which is one of the three places claimed to have been the site of the first Christian Church. The Turks now use it as a place of temporary deposit for their dead, before they are taken to the mosque. While we stood looking through the gate, a Turk, who was the keeper of a coffee-house on the opposite side of the way, came out, and seizing the poor Jew violently, began pulling off his garments very rudely, saying, "Pay me what thou owest." My companion could not endure to see him so ill treated, and said to his creditor, "Have patience with him and I will pay thee all." Afterwards he succeeded in borrowing the sum, (20 piastres,) and at once discharged the debt. We then had much conversation with the liberated youth, who left us no doubt ready to believe that some "good thing might come out of Nazareth." Notwithstanding the Jews do not suffer Mr. L. to maintain an independent school, I have no doubt that had we the necessary funds, we could establish schools among them, in which the *Old Testament* would be diligently studied in different languages, under the direction of Jewish teachers.

Our English school promises to furnish a very considerable part of our personal support. Miss Reynolds assists in a very hopeful Protestant Sunday School in Mr. Arundell's house.—Our Greek schools are increasing in numbers, and were never more hopeful. Had we the necessary apparatus and funds, we would gladly follow the example which our brethren (Messrs. Robertson and Hill) newly arrived in Greece are beginning to set us, of establishing an infant school.

Yours in the Gospel,
JOSIAH BREWER.

FROM AFRICA.

Office of the Colonization Society, }
WASHINGTON, March 17th, 1831. }

By the return of the ship *Carolinian*, the brig *Volader*, and the schooner *Zembuca*, from Liberia, despatches have been received from the Colony up to the 1st of February. The Colonial Agent writes, that on his return to Africa, he found the affairs of the Colony in a more prosperous condition than he had ventured to anticipate; that more than twenty-five substantial stone or frame buildings had been erected at Monrovia during his absence, and that others were in progress; that the spirit of improvement seems to have pervaded all classes; that agriculture is receiving more attention and that the settlers generally seem resolved to develop the resources of the country. Two of the Colonists, Messrs. Francis Taylor and Frederick James, were about to depart on an exploring expedition into the interior, and would probably be absent six or eight months. Another of the native Chiefs had placed himself and his people under the protection of the Colony, and two other chiefs were seeking the same benefit, and ready to submit to the Laws of the Colony. They deem it a great privilege to be allowed to call themselves Americans. Measures have been taken to establish schools in all the settlements, and the Colonists appear ready and desirous of contributing to their support. Great harmony and peace appear to prevail among the settlers, and a determination to fulfil, by their industry, enterprize and public spirit, the hopes and expectations of their friends in this country. The change of climate affected more severely than usual, the emigrants by the *Carolinian* (who had suffered by the Measles during their voyage) and about twenty out of one hundred and six, who had embarked, had died—all the others were in a fair way of recovery. We are pained to be obliged to announce the deaths of the wife and child of the Rev. Benjamin Rush Skinner, the Baptist Missionary, who took passage in the *Carolinian*. We rejoice to state, that the Swiss Missionaries are now in the enjoyment of good health. The brig *Volader* arrived with Dr. Todsden and all her passengers in safety.—Dr. Todsden will reside for the present at Caldwell, to which place the emigrants by the *Volader* were immediately removed. The conduct of the Captains of the *Carolinian* and *Volader*, is spoken of in high terms, and the attention of the officers of the Colony to their important duties, have been unremitting.

HAPPY DEATH OF A MISSIONARY.

The decease of the valuable lady named in this letter, is in one view distressing, as the loss of a laborer in the field of Missions; but in a different view, as adding another to the blessed in Heaven, it is joyful; and as too it shows us that the reward of a diligent laborer will be unspeakably glorious. The letter was written to the editor of the *Cherokee Phoenix*.

VALLY Towns, Feb. 15, 1831.

With poignant sorrow, I communicate to you the intelligence of the death of my dear wife.

She exchanged mortality for life, on Saturday, Feb. 5, 1831, about 5 o'clock in the evening; in full assurance of a glorious resurrection.

Faith in the Lord Jesus Christ was her strong hold: and well did it sustain her hopes in the trying hour: giving her the victory over the king of terror.

She has been a faithful laborer in the Missionary field for ten years. And in her last days greatly rejoiced to witness the prosperity of her Savior's kingdom among the Cherokees.

She always cherished an ardent desire for the conversion of the Indians, and watched and encouraged, with the most tender concern, every symptom of turning to God, among those who were placed under her care, or who came under her notice. She was also a diligent and well qualified teacher of youth. But the Lord has called her from her toils, and wiped all tears from her eyes, and chased all anxiety from her mind, and introduced her redeemed spirit

"To mysteries of everlasting bliss,
The tree and fountain of life, the eternal throne,
And presence chamber of the King of Kings."

Yours in much affliction, EVAN JONES.

HOME MISSIONS.

Extract from a Quarterly Report.

A Case of hopeful Conversion.

"A few weeks since, I was called to visit a young lady, who for some months had been weakened by disease. During her sickness she had been visited by the Universalist minister of the town, and was satisfied with his instructions, till she found she must soon die. She then wished to see me. I visited her. All her confidence in Universalism was gone—she felt that it was but a spider's web, and that it could be no anchor to the soul, when launched on the ocean of eternity. She told me she felt as tho' God would cast her off forever, and that He would be just in doing so. I conversed with her as much as her reduced strength would permit, and commended her to God in prayer; and at her request, she was afterwards remembered both in the public and private prayers of the church. Four days after, I visited her again and found her rejoicing in Christ. All her remaining strength she spent in conversing with her friends on the great subject of salvation, and in urging them not to neglect the one thing needful. She appeared perfectly resigned to the will of God—willing to die, willing to live—during the three successive days, when in the triumphs of faith, she bid adieu to the world. The evidence she gave of a new birth, was as satisfactory as could be given in such circumstances.

Another Case.

"A young man has recently become a subject of grace, who till within a few weeks was a confirmed Universalist, and living in those practices which that doctrine sanctions—profanity, Sabbath breaking, gambling and the free use of ardent spirits. On a Saturday night not long since, he was with a party of card players, till nearly daylight on a Sabbath morning; he then returned to his lodgings, but with a conscience ill at ease. At the hour of meeting, he

repaired to the place, where his conscience had oft been quieted; but now, while he listened to the cry of *Peace*, the inward monitor with a voice that could not be hushed, told him there was no peace to the wicked. In the afternoon, he took his seat among those who believe that there will be a day of judgment, and that there is a hell as well as heaven. On the same day he received a faithful letter from a praying mother. But, for two or three weeks, he tried to banish from his mind all serious reflection—it was in vain—he could find no rest. He renounced his Universalism—and with it the sinful indulgences to which it led, and was not ashamed to be seen at our meetings of religious inquiry, though he was fearful there was no mercy for him. A few days after, he found peace and joy in believing—and now appears to be an humble follower of Christ. Even the enemies are constrained to exclaim, "Behold the change." "Not unto us, not unto us, &c."

Boston Rec.

AMERICAN EDUCATION SOCIETY.

A FACT.

From the Register of the American Education Society.

Who make the most self-denying ministers?

The ignorant and prejudiced have sometimes impeached the motives of indigent and pious young men, who offer themselves for public patronage, as though it were love of ease or reputation that influenced them to leave the plough and workshop. It is answer enough to such an unfounded and ungenerous aspersion, that *three fourths* of foreign missionaries, and a *majority* of domestic missionaries have been men of this very class. The writer of the extracts which follow, belongs to the same honorable description of self-made men.

"It was my purpose from the beginning to devote myself, should God permit, to the building up of some waste place. It was while reflecting on the condition of such places, that the desire and the resolve to prepare for the ministry first arose in my breast. Such was this place when I came here. The church had never had a settled minister, and but very scanty means of instruction. I have had much to do and much to contend with. A silent, gradual, and evidently genuine work of grace has been going on for about a year, and still continues. My salary is only three hundred dollars, and *three fourths* of that in grain."

"I arrived in Michigan in the latter part of September, 1839. About the first of December following, I became permanently located in this town. The place is new. Six years since there was not in it a human habitation. The people had never enjoyed stated preaching before my arrival. A church was organized consisting of ten members. At our communion in February, four were added to our number; in May, seven; in August, thirteen—the present month, (Nov. 1830,) seven. The church now consists of forty-one. *Twelve* of these have united by profession.

"During the months of April, May, and June, the Lord was pleased to send down a few drops of mercy upon us. *Seventeen* indulged hope in his pardoning love. *Three* of these have join-

ed the Methodists—eight have joined us, one a neighboring Presbyterian church, and some are expecting to unite with us soon. I have thought best to give you this succinct statement of facts—that you may, if I have been instrumental of any good, see the fruit of your benefactions bestowed on me. I think I feel myself one of the most unworthy recipients of your bounty—but I hope God has owned your labor of love."

Although this devoted missionary is entitled to the benefit of the rules adopted by the Directors, concerning the obligations of beneficiaries—yet he will not be denied the privilege of making an effort to refund. He says,

"There are two prominent reasons why I wish ultimately to refund the amount of my benefactions. 1. As it is a debt of gratitude. Without the aid I have received I could never have had the privilege of preaching Christ to a dying world. 2. I wish that the money I have received may be once more cast into the Lord's treasury, that it may enable another to enter the vineyard 'white for the harvest.'

Boston Rec.

Catholic Temperance Society.—With much pleasure, says the Albany Telegraph, have we learned that on Sunday morning last, in St. Mary's Catholic Church in this city, after a sermon by Rev. Mr. Smith, a Temperance Society was formed, of which one hundred and three persons became members, and the Pastor was elected President. "With such an auspicious beginning and the continued influence and exertions of those who may have peculiarly interested themselves in its formation, we may hope that its number of members will be greatly augmented, and that its benefits will be incalculable to this community.

ILLINOIS SUNDAY SCHOOL UNION.

The first annual meeting of this institution was held Dec 8th 1830, and is described as one of peculiar interest, being attended and approbated by gentlemen of the highest respectability in the State. A number of individuals pledged themselves to secure the establishment of Sabbath Schools in eighteen Counties, many of which are the most populous in Illinois. Among other resolutions it was

Resolved, That the resolution of the American Sunday School Union to supply the Valley of the Mississippi with Sunday Schools; and the liberal contributions of the friends of the enterprise in the Atlantic States, demand our warmest gratitude, and call loudly for our vigorous co-operation.

Resolved, That a committee, from at least four different denominations of Christians, be appointed for the purpose of examining and recommending books for Sabbath School Libraries in this State; and that no work except the publications of the Parent Society, shall be considered as having received the sanction of this Union, unless approved by every member of the Committee.

The following extract from the report of this Union shows the spirit in which our Illinois brethren have put their hands to this work.

The object then immediately before us, is to aid the Parent Society in establishing a Sabbath School in every destitute place where it is practicable, throughout our State; and ultimately to carry the blessings of this institution to every cabin within our borders.

It became, then, an important question, how we

can best accomplish this object. It was far from the expectation of the American Union, that their resolution would be carried into effect, without the vigorous co-operation of those who reside on the field of labor.

In this, we trust they will not be disappointed. It is evidently important that all within our power should be done by ourselves; the remainder will be supplied by others. In many of our counties, doubtless, men may be found who will take upon themselves the responsibility of seeing that every settlement within their bounds, is supplied with a School. Those men must be searched out, and brought into the work: this will be the appropriate business of agents. We have but little occasion for *declamation*. The best possible argument in favor of the Sunday School system, is a School in *successful operation*. He, therefore, who will bring forward the greatest number of such arguments, is the most powerful advocate for these institutions. *There is* useless *any where*, unless supported by *facts*. And no where is it more strikingly true, than on this subject. The most powerful and cogent appeal, on behalf of Sunday Schools, without some living example which the people can look at, is like a glowing description of some intricate machine, without a model on which the eye can fasten. The picture may be drawn to the very life, but after all, our ideas of the thing described are exceedingly vague. Let Sunday Schools, conducted as they should be, spring up among us, and they will penetrate with perfect ease those shields of prejudice, against which logic may be directed in vain. We scarcely need stop, therefore, to frame an argument, or meet an objection, but let us on to the experiment. If Sunday Schools do good, they will be patronized, and our operations will be sustained; but if we cannot prove this point by *facts among ourselves*, they must and will ultimately go down.—*Alt. Tel. abr.*

PROFESSOR STUART'S ESSAY.

The last N. Y. Observer contains a vindication at some length of the ground taken by that paper, respecting Prof. Stuart's Essay. We must quote the reply of the Editor to the Professor's strictures on his course.

"We are sorry that Professor Stuart did not send his reply directly to us, and we are sorry, especially, that he has permitted himself to publish, as a reason for this course he has taken, his suspicion that we would not do him the justice to insert it. The only reason which he assigns for believing us capable of such unfairness, is a conversation we held with the author of a piece, signed "N," written in answer to the Review, which, he says, we admitted with reluctance into our columns. It is true that we admitted "N's" strictures with reluctance, but if "N" had reported the whole of our conversation, Professor S. would have seen that one reason for our reluctance was, belief that he himself (Prof. S.) would choose to take the business of replying to the Reviewer into his own hands, and that meanwhile it was not best to burden our paper with anonymous answers.

In the reply of Professor S. the first thing which strikes us is his *mis-statement of our principles*. He says that we have expressed "unqualified approbation" of the Review, (see vol. i, l. 115,) and again (vol. iv, l. 129,) that we "openly avow the *lawfulness* of drinking *spirituous liquors*, and drinking them habitually, provided this drinking be moderate." On the strength of these assertions he goes on to predict that the time is at hand when "in the midnight revel of Bacchanalians we shall be tonsed throughout the land," and his soul, he says, is pained within him at the thought of this. Now we ask, when and where have we spoken with unqualified approbation of the Review? When and where have we avowed the *lawfulness* of drinking *spirituous liquors* habitually? Our readers well know that on this point we differ from the Reviewer. The Reviewer asserts that the *habitual use* of distilled liquors is lawful. We, on the other hand, are strongly inclined to the belief that *all use* of such liquors is unlawful. If all use of them is *deteriorious*, and that it is, Prof. S. says we have the testimony of "Drs. Hosack, Warren, Maysey, Sewall, Mitchell, Hale, and a host of their peers," then certainly it is unlawful.

TEMPERANCE.

Great Britain.—A letter from Professor Edgar to the corresponding secretary of the New York City Temperance Society, dated Belfast, Nov. 4, says, "I have just been for a second time in England. In Manchester and Liverpool there have been large and interesting meetings.

"We have now eight societies in Belfast, and about eight thousand members in Ireland. In Scotland there are about twenty thousand. In England the cause is succeeding gloriously.

"Our cause here is beginning to look like yours. In Cookstown, for example, where there is a society of 450 members, six spirit dealers have renounced the trade.

SUMMARY.

A concert of prayer has been established in Vermont, by an association of ministers, to be held every Sabbath evening, to pray for the conversion of their own children.

A Sabbath School has been recently established in the Massachusetts State prison. Among the scholars are two grey headed men, reading in the primer, in words of two syllables.

Church and State in Canada.—The sum of 16,000/- per annum, heretofore voted by the Imperial Parliament in aid of the Episcopal Missionaries in these colonies, has this year been disallowed. The York Courier says, "His Lordship, the Lord Bishop of Quebec, has in consequence, determined on proceeding to England." He was expected to leave York last Monday.

A Paris paper of the 1st January mentions the death of Madame de Genlis, the authoress, in the 86th year of her age. Madame de Genlis was a writer of great power, and her works are familiar to all our readers.

The Government of Bombay has made it culpable homicide to aid a Hindoo widow in burning herself with her husband's corpse. Suttees are therefore abolished throughout the British territories in India.

The British are erecting a College on the Isle of Jum.

Periodical Literature in Switzerland.—Four and twenty periodical journals are at present published in Switzerland, weekly; part of which are political, and part devoted to the furtherance of science. Of these, nine are published by the Catholics, and fifteen by the Protestants. In 1820, there were but seven journals published in the whole of this country.

Poverty and Wretchedness.—The amount of property left in pledge with twelve pawn-brokers in New-York, during the year ending Jan., 1831, was \$108,000. Among the articles pledged, were no less than 120,000 garments, and 16,000 sheets, blankets and counterpanes.

The report, that the Pope had given to Bishop Dubois ten thousand crowns towards building a College on the Hudson river, is now said to be incorrect.

ECCLESIASTICAL RECORD.

Ordained at Shutesbury, Mass. March 9, the Rev. DR. BALL, as an Evangelist. Sermon, Charge, and Concluding prayer by Rev. Mr. Perkins of Amherst.

At Richmond, Va. Mr. JOHN H. SAUNDERS, to the office of Deacon in the Episcopal Church.

By the Rutland Association, Feb. 23d, Rev. ELI W. TAYLOR, of Wallingford, as an Evangelist.

Installed, at Plainfield, Mass. March 2d, Rev. DAVID KIMBALL, as Colleague Pastor with Rev. Moses Bullock. Sermon by Rev. Mr. Shepherd of Ashfield.

The Rev. SAMUEL H. PECKHAM was installed over the Congregational Church and Society in North-Haverhill, Ma. and Plainfield, N. H. Feb. 23. Sermon by Rev. Dr. Church.

A NEW PLAN FOR JULY FOURTH 1831.

In a recent number of the American Sunday School Magazine, it is proposed that all the Sabbath school scholars in the United States, should meet, in their respective towns, on the fourth of July, 1831, and publicly commemorate the fiftieth anniversary of the establishment of Sunday schools, and the fifty-fifth of American Independence. This I consider to be a very happy suggestion, and I hope it will be universally adopted. I have one additional hint to make, and that is—that the condition of the colored population in our country should be faithfully described to them, and that they should be invited to contribute to the funds of the American Colonization Society. If each scholar would give one cent, *six thousand dollars* at least would be contributed; a sufficient sum to pay for the transportation of *five or six hundred* negro children to Africa. Shall not the plan be every where adopted? Who can estimate the amount of good which would be accomplished? What subject more suitable to the occasion or to the auditors?—*Bos. Rec.*

REVIVALS.

Princeton.—A correspondent of the New-York Evangelist, at Princeton, under date of March 16th, writes: "The blessed Spirit is poured out, too, upon the College in this place. A few hope they have passed from death unto life, others are deeply anxious."

Manual Labor Academy, Germantown.—We hear, says the same paper, that a work of grace has commenced in its reviving and renewing power, in the Manual Labor Institution at Germantown, under the care of the Rev. G. Junkin,—that all the pupils, with a single exception, are impressed, and that a number of the inhabitants in the town, share in the blessed influences of this visitation of the Holy Spirit.

In Jefferson College Pa.—Our pious readers says the Pittsburg Herald, will be glad to hear that previous to the administration of the Lord's supper at Canonsburgh, which took place on last Sabbath, *twenty-four* persons were admitted as members of the church, and that *eleven* of these were students of Jefferson College, which has long been a blessing to the church of Christ.

Colleges.—The above accounts add several more Colleges to the list of those, where showers of grace more or less copious are now descending. The whole list now comprises Bowdoin, Williams, Yale, Union, Western Reserve, Jefferson, Hamilton, Geneva, Kenyon, Princeton, and Ohio at Athens; *eleven* in all. We have heard of the fall of a few mercy drops on Amherst and Middlebury.

Utica.—says the Western Recorder, is still a place made solemn by the special presence of God. Conversions are frequent; and have been so since the close of autumn. Brethren pray for us.

FOUR DAYS' MEETING AT WASHINGTON.

A correspondent of the N. Y. Observer, gives an account of a Four Day's Meeting held recently in Washington City; which like the rest of these seasons is followed by a blessing.

The religious meetings commenced on Friday morning at sunrise; were continued at 11 o'clock by a sermon—at 4 o'clock by prayer meetings in different parts of the city, and so on through all the days. On sabbath afternoon the First, Second, and Fourth Churches, united in full assembly to celebrate the dying love of the Saviour in the ordinance of the Supper. It was a moving, melting scene. The evident presence of the blessed Spirit harmonized all feelings, and impressed upon the hearts of Christians the necessity and efficiency of concerted action, as well as a common faith. I think I may say there has been considerable fervency in prayer, and that God has left a blessing. I might particularize striking instances of God's converting power, but would say nothing premature. A good work of grace seems to be in progress at Alexandria, which commenced at a four days' meeting. Twelve were united to the Second Presbyterian Church in Alexandria, at the last communion.

On Friday morning, (yesterday) many were in attendance at Court to hear the opinion, the last and not the least act of the Supreme Court of the United States during its present term.—Among those present were Mr. Wirt, Mr. Berrien, Mr. Jones, Mr. Livingston, Mr. Coxe, Mr. Wilde, of Georgia, the only Georgian present. As soon as Judge Marshall began to read the opinion of the Court (of whom only himself, Johnson, M'Lean, and Baldwin were present) all rushed forward to the bench, it being otherwise impossible to understand the Chief Justice on account of the tenuity and feebleness of his voice. The reading of the opinion occupied from 20 to 25 minutes, and before he had proceeded far, it was soon ascertained that a majority of the Court had decided the **ACTION COULD NOT LIE**, the Court had no jurisdiction over the case as presented, because they derived no authority from the Constitution to hear and decide on any case of the kind, unless both parties were sovereigns within the meaning of the Constitution. The Cherokees, and every other tribe of Indians, they decide are not *foreign nations* in the sense of the Constitution but "domestic dependent Nations," holding to the United States the relation of wards to their guardians. The Court could not therefore take cognizance of their case. Moreover, if as the case was presented, jurisdiction should be exercised over it, it must be on the ground maintained by Counsel that the cherokees are a *foreign nation*. But this would be contravening the Constitution, which has vested this *political power* in the *political branch* of the Government, the judicial branch having nothing to do with questions between the states and *Foreign powers*.

Thus you perceive the whole responsibility is thrown back upon the President. The laws are plain—the treaties are indisputable, but the President has taken the first fatal step, and every subsequent one will plunge him deeper in

difficulties, until perhaps it will end in impeachment.

Returning to my residence yesterday, which is not far from Judge M.'s, I called in to see him before his departure, which will not be for ten days. He conversed very freely on the subject of the Indians, spoke highly of their improvement in the arts of life and the knowledge of religion, manifested much interest in their present situation and future prospects, and spoke in the most unreserved manner of the change in the policy of the government towards them, of the 'new era,' as Secretary Eaton calls it.—He concurred in the decision of the Court, but remarked that the matter by no means necessarily ended here. Though the Court could not recognize these Indians or any other in the aggregate as a foreign nation, nor had any thing to do with executing or restraining the execution of laws, they could constitutionally try any case between *individual Indians* and the State of Georgia. And this we expect will be the way in which the holders of plantations, or the owners of any tract of land, however extensive, will be protected in the enjoyment of their rightful possessions. The claim to sovereignty must be given up, but who shall dare to rob them of their fee-simple property? Perhaps I should be cautious in communicating by this channel the whole of our conversation, though not the slightest hint of the necessity of secrecy was suggested—there being another gentleman present—but as Judge M. is one of the most open, frank, and undisguised citizens of this republic, he is not unwilling, I presume, it should be known that he entirely disapproves the conduct of the President towards the Indians—declares it to be an entire departure from the principles and practice of Washington, Jefferson, Madison, Monroe, and Adams; aye he did say that the manner in which they had been treated was an "outrage on the feelings of the nation—astain upon the American character, and most deeply to be regretted." He took no pains to disguise his astonishment that the President should not execute the laws to which his oath bound him. He spoke according to the natural independence of his character, and I doubt not he would rejoice with a majority of the Court in a fair and constitutional opportunity to give **JUSTICE** to the poor Cherokees. Deliverance, though long delayed, will, we trust, yet come. The delegation were packing up their things to leave the city to-day.

In Onondaga County, N. Y.—The Rev. J. I. Ostrom, Pastor of the First Presbyterian Church at Salina, in a letter to the Editors of the New-York Observer, dated March 15, 1831, writes as follows:

"Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted." It is truly a day of the mighty power of God in this section of our country. The three-days meetings which have been held in this county during the past winter have, without one exception, been owned, and blessed of God, to the quickening of saints, and to the converting of sinners. In most of the congregations where these meetings have been held, revivals have commenced at the time,

some of which are now in promising progress. I attended one last week at *Manlius*. Between 20 and 30 were hopefully converted during the meeting. The number has since considerably increased. Of these converts, some were already members of the church.

Revival among the Cherokees.—It appears by a letter from Rev. Mr. Jones, “to the Corresponding Secretary,” dated Valleytown, Dec. 26th, that a revival is in progress at this station; and that within the year past thirty-eight persons, all but one of them Cherokees, have united with the Baptists at that station, on profession of their faith in Christ. Eleven of these had been recently received.

The Tuscaroras.—Mr. Elliot, of the Tuscarora mission, thus writes to the editor of the Rochester Observer:—

“For the encouragement of those who are interested in the cause of missions, and to stimulate them in prayer, we would say, God is at work among the Tuscaroras by the resistless energies of the Holy Ghost. Several, we trust, have already given their hearts to God. Oh! Christians, pray for us.”

In KENTON COLLEGE.—We have been favored, says the Philadelphia Recorder, with the perusal of a letter, dated Kenyon College, Feb. 18th, which contains cheering intelligence respecting the state of religion in that institution. The Spirit of God has manifestly been granted at this time in Kenyon College in answer to prayer.

During the last six months, the students of Kenyon College have been twice highly blessed. In October, during our fall vacation, seven students professed their faith in Christ.

From Christmas it was deeply impressed upon the minds of some of the oldest brethren, that the Lord was about to visit us again, and that it was the duty of the brethren, (28 students are communicants,) to be much engaged in prayer. The whole number is about 160. The brethren set apart ten days for fasting and prayer for the outpouring of God’s Holy Spirit among the students. The number that attended the prayer meetings continually increased.

“For two days, (the 22d and 23d days of January,) every student appeared solemn, and a death-like stillness prevailed throughout the whole institution.

“The Holy Spirit appeared to be striving with all. Up to this time it had been a deep, silent work; one and another now began to yield, and to inquire what they should do to be saved. Those who but a few days before were indifferent during prayers in the hall morning and evening, were now not only serious and attentive, but feeling their guilty, lost condition, were earnestly imploring God to have mercy upon them. The language of every countenance appeared to be, God is here! Since the 23d ult. some have returned again to the world. But forever praised be God, during this happy, this refreshing season, fifty students have resolved to serve the Lord, thirteen of whom have already given good evidence of a change of heart.”

Revival in New-York.—There are cheering indications says the last *Observer*, that the work of the Lord is going on with power in the city among various denominations heretofore mentioned; and the people of God seem to feel, that religion need not decline on account of their pressing and extensive commercial employments.

Let Christians in all parts of our land remember us at the Throne of Grace, and let Christians who flock into the city from abroad encourage us by their faithfulness.

GRATIFYING INTELLIGENCE FROM BOSTON.

No doubt Christians abroad are anxious to learn, says the last week’s *Recorder*, what is the state of religion in Boston, in this period of numerous and powerful revivals in other places. We have the satisfaction of being able to state, that there appears to be considerable excitement on the minds of professors of various denominations, and a spirit of serious inquiry among those who have not known the Saviour. Numerous prayer meetings are held, and extra meetings for preaching and exhortation. Cases of conviction and of hope are also frequently occurring; but at this early period, we do not deem it prudent to enumerate them if we could.

A letter from Boston published in the N. Y. *Observer* adds,—

“I am sure that you will be glad to hear that we are hoping and expecting a powerful Revival of Religion in Boston. Three of the churches observed days of fasting and prayer last week, and three others do the same this week, —taking as many successive days as there are churches. And while we are speaking and praying the Lord hears. On Sabbath evening, the number of Inquirers in the different Inquiry meetings was about 450; of whom about 200 were in Rev. Mr. Green’s vestry and its avenues.”

Philadelphia.—In this city, there is at present a greater attention manifested to religious concerns than has been for a considerable time past. We enjoy, partially and comparatively to our cold and slumbering state, some months ago, a revival. The additions to the Churches within these few weeks, are, it is believed, about one hundred. This, compared to what the Lord is doing in some other places, is “a day of small things,” which we by no means “despise;” but for which we would be grateful, while we hope and pray, that these may form the waive-sheaf of an abundant harvest.

Presbyterian.

OBITUARY.

Died.—In this city, 21st ult. Mr. Joseph Todd, aged 60. On the 22d ult. Mr. W. Winchester, late of Colebrook, aged 26. On the 23d ult. after a long illness, Mrs. Harriet Northrop, wife of Mr. Rodolphus E. N. aged 22. On the 24th ult. Mrs. S. W. A. Church, aged 27, wife of Mr. J. R. C.

At Essex, on the 14th ult. Mrs. Charlotte Hayden, aged 40.

At Waterbury, on the 15th ult. Mr. David Bronson, aged 65—who professed to know God, and left a fostering hand to the poor.

